MINISTERING TO PARENTS AND TEENAGERS IN A MILITARY COMMUNITY

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INTRODUCTION

Arlene Skolnick, in her report, "Families Can Be Unhealthy for Children and Other Living Things", states that the four thousand delegates at a recent White House Conference on Children all agreed that the quality of family life, particularly as it affects children, is being served badly by their own families, their own school and by society in general.[1] If what she said about society in general is true, then it must and will apply also to the military society or community.

Keeping in mind that the military family is most under-researched[2], one has to look at the problem areas of civilian communities, and then see the particular difficulties in the military community as they relate to one another. The military organization of community is highly differentiated from the civilian society, yet as this paper will point out, each has a bearing on the families and on ministering to the needs of the families and the dependent adolescents.[3]

Adolescents are often the source of family problems in

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[1]Arlene Skolnick, "Families Can Be Unhealthy for Children and Other Living Things", Psychology Today, Vol. V, No.3, (Communication/Research/Machines, Inc., Del Mar, Ca., Aug. 1971) p. 18

[2]Robert G. Gard, Jr., "The Military and American Society", Foreign Affairs, An American Quarterly Review, Vol. XLVIII, No. 1-4, (Foreign Affairs, New York, October 1970-July 1971)p. 68

[3]Ibid, p. 166.

the military community, as well as in the civilian community, and parents are often the source of problems for the military or civilian dependent teenager. If the mother is constantly griping about the military and the many moves to different installations, and if the father is unhappy at his work, this will indeed reflect itself in the attitude and behaviour of the teenager within that family. When this is coupled with normal teenage problems, there is a crisis situation that needs to be ministered to.[4] However, the military Chaplain needs to realize that in the past there might have been a time when the military installation was separated from civilian society. Now, this is not normally the case, the isolation is fast disappearing, and the military is part of and involved in the civilian society around it. This contact with civilians has diluted some of the values that could be maintained relatively easily within the formerly isolated military community.[5]

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[4]Betty Kinzer and Marion Leach, What Every Army Wife Should Know, (Stackpole Books, Harrisburg, Pennsylvania, 1966) p. 43.

[5]Gard, The Military and American Society, p. 706

CHAPTER I

ADOLESCENT AND FAMILY PROBLEMS

"The American Teenager is brought up in a world of baffling conflicts and contradictions".[6] Much of those conflicts and contradictions stem from the family and the problems involved within the family. To understand the problems of teenagers, it is necessary to know that he is undergoing internal conflict as well as facing external confusion. From the biological standpoint, adolescence can be considered to begin with the first physical evidence of sexual maturation and to end with the complete development of primary and secondary sexual characteristics. Adolescence is said to encompass the years from about "10 to 18 in girls and 12-20 in boys".[7] Understanding this period in which this change takes place in their lives is an important part of the psychistrists', parents', ministers' or chaplains' knowledge of personality development.[8]

Adolescence is a critical and decisive phase in the individual's struggle to reach adulthood and to face the

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[6]Grace Hechinger and Fred Hechinger, The Teen-Age Tyranny, (William Morrow Company, New York, 1963) p. 3.

[7]"Youth Unrest: A Symposium", The American Journal of Psychiatry, Vol. CXXV, (American Psychiatric Association, Washington, D. C., 1969) p. 1031.

[8]Ibid.

problems of the world. The development of new physical strengths, of social skills, and of relationships with other people will often "set the stage for the actual life role that he will play".[9]

The seeds of serious rebellion are sown in the early years and in the home of teenagers. If there is conflict between the parents, and if there is nagging and sarcasm and little or no effort to work out problems rationally and unemotionally, then the teenager will be confused and tend to pick up these undesirable traits and carry them with him into the community, be it civilian or military. Teenagers who are not trusted and who are not given any opportunity to think for themselves will rebell against parents who do not show them any respect nor exhibit any respect for one another. Such signs of discontent and symptoms of family problems will appear in school and in community attitudes. "The desire to become independent will appear in gross defiance and not just in rudeness".[10] Prevention of behavior abuse starts with the home and the school in which children never have any doubt that they are wanted, where there is good will and companionship, and where parents and teachers have a healthy respect for one another.

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[9]Harris B. Peck and Virginia Bellsmith, Treatment of the Delinquent Adolescent, (Family Service Association of America, New York, 1954) p. 10.

[10]J. Roswell Gallegher and Hervert I. Harris, Emotional Problems of Adolescents, (Oxford University Press, New York, 1961) pp. 54-55.

A home where ideas can be shared and where respect for one another is primary will greatly reduce frictions that cause tensions and crises in the family.[11]

There is a real danger in trying to curb the adolescent's freedom. His independence is often stifled by society, and his rewards for adhering to the rules and regulations are often, at least to the teenager's way of thinking, very meager and frequently constitute a vague hope that cannot be fulfilled for another five years or longer."[12]

The teenager does not like to be shoved around in his striving for independence. He also needs praise as well as censure; he needs to have success and satisfaction of some sort, as he develops toward adulthood. If these needs and traits are denied or ignored, then all the rules and policemen will not prevent deviant behavior on the part of the teenager.[13]

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[11] Ibid.

[12] Peck, Treatment of the Delinquent Adolescent, p. 10.

[13] Galleger, Emotional Problems of Adolescents, p. 159.

CHAPTER II

PROBLEMS OF THE MILITARY DEPENDENT ADOLESCENT

The military communities have recognized that the families of servicemen need help, and there is a movement toward developing services that parallel the civilian society. However, it should be kept in mind that as the military strives to aid their families and their teenagers in crisis situations, there will also be a tendency to be less dependant on civilian institutions as the families are met by family service agencies within the armed forces.[14]

The military community has undergone many changes since World War II. The armed forces all around the world are facing many changes in personal attitudes and military problems. The pre-World War II military might be seen as an institution of mainly bachelors within the confines of the society, "while the post-Vietnam military may well encapsulate the family along with the serviceman husband-father."[15] Along with this new military family comes the adolescent teenager, the person who faces a very specific problem of determining his future

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[14]Charles C. Moskos, The American Enlisted Man. (Russell Sage Foundation, New York, 1970) p. 175.

[15]Ibid.

role in the social structure and of finding his career.[16] This adjustment along with the multitude of others that face a teenager today must be made in an enviroment in which he lives. His home being in the military society and often going to school in the civilian society. His parents reflect the military establishment, and the society within the civilian community reflects the diminishing attitude toward the military in general. As Stewart Alsop said in Newsweek, "Any Army, moreover, reflects the home front, and the home front has lost stomach for war."[17]

The military society or community has its problems, problems that affect the total family. Both parents and the teenager are struggling to understand themselves, to understand each other, and to understand the world around them. This striving for understanding in a confused society leads to many emotional and adjustment problems within the family. In one military installation alone, over four hundred fifteen (415) dependents make use of the mental hygiene facilities every month. This fact alone is symptomatic of the need for a ministry to parents and teenagers in a military community.[18]

Dr. Josslelyn, professor of psychiatry at Illinois College

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[16]Eli Ginzberg, Values and Ideals of American Youth, (Columbia University Press, New York, 1961), o. 33.

[17]Stewart Alsop, Newsweek, Vol. LXXVI, No. 23, 7 Dec. 70, (Newsweek New York, 1970), p. 104.

[18]Report from Fort Ord's Mental Hygiene Clinic, 1971.

of Medicine, points out that the individual, as he tries to formulate who he will be and where he will be, does so within the culture in which he lives. She points out that adolescents in America live in a democracy which, because of its government by the people's choice, places more stress on the adolescent in contrast with the teenager who has grown up in a dictatorship. The latter does not permit any opportunity to select an identity and therefore minimizes the struggle of the adolescent. In a democracy, however, the adolescent has the right to his own identity. This freedom undoubtedly places a great burden upon the adolescent and "the greatest burden upon those who live with him."[19]

However, when you consider the military family, you are seeing a family that is living a somewhat divided political existence. On one hand, the members are American citizens living under a democracy, and on the other hand, the military family is subject to another type of government within the democratic society. Army communities have definite regulations and rules, which apply not only to the parents but also to the children who are expected to conform to those rules. All military children over ten years of age must have their own Uniformed Service Identification and Privilege cards. These cards give them access to post or base privileges, such as theaters, exchanges, clubs, and recreational facilities, but

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[19]Ginzberg, Values and Ideals of American Youth, p. 34.

like all privileges, these may be revoked if they are abused. Thus the privileges constitute a threat to the teenager.[20]

[20]Kinzer and Leach, What Every Army Wife Should Know, p. 41.

CHAPTER III

MILITARY DEPENDENT ADOLESCENT AND RANK SEGREGATION

In contrast with civilian life, the military is unique. Not only is it a type of aristocracy as compared to a democratic society, but there are "glaring inequalities between ranks."[21] There is an internal stratification founded almost entirely on status rather than on income distinctions that are prevalent in civilian life. "The serviceman witnesses a constant attention to rank in every connection."[22] To the teenager, this division in community due to rank can be a source of problems. Even when the community states that they (the military dependent adolescents) should associate with others of their own age without regard or reference to the relative grade of their father, they see that this is not practiced by the adult leaders, nor is it practiced by their own parents.[23] The teenager may get on a school bus and attend a school with other children of higher or lower ranking fathers, however, when he returns home, he often gets off the bus in either the non-commission officers' quarters of the Officers'

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[21]Moskos, The American Enlisted Man, p. 41.

[22]Ibid.

[23]Ibid., pp. 45-46.

quarters. In many posts there are areas that house only officers and areas that house only non-commissioned officers and their families.[24] The teenager can easily see the segreation by rank, as they can only go to certain clubs, their mothers belong to different rank organized clubs, and in the main, social events are carried on in separate ways. Other differences between officers and non-commissioned officers can be seen in the educational variations and in the social economic standards. Most officers are college educated men in their early thirties coming from a middle class background. Non-commissioned officers are typically high school trained and from the working class background.[25]

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[24]See Fort Ord Map number F-132, "Stillwell Park, 189 Capehart Unites-1st Increment.

[25]Moskos, The American Enlisted Man, p. 43.

CHAPTER IV

MILITARY DEPENDENT ADOLESCENT PROBLEMS IN AN UNPOPULAR AUTHORITARIAN SOCIETY

The facts tend to point out that the military community is a somewhat divided community with various kinds of segregation that can be a cause of frustration for the idealisticly oriented teenager. He hears the young soldier call his father one of the "Army bums, who cannot get a decent job in civilian life."[26] Then the same teenagers hear their own fathers training the troops and saying to them, should one inadertently call a sergeant "sir", "I'm not a sir! I work for a living."[27] This same noncom may have a tendency to view the U. S. Soldier as an obstinate and spoiled youth who performs his military duties in a recalcitrant manner, and more often then not, he may take this same attitude home with him and may see his own teenager as part of that youth culture. Thus, he reacts to his own family in the same way he does on his job, creating tensions and frustrations that bring crisis to the family.[28] Adults are often threatened by the unrest of today's youth. The challenge of youthful criticism and rebellion against

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[26] Ibid. 72.

[27] Robert S. Rivkin, The Draftee's Quid, (Grove Press, Inc., New York, 1970), p. 18.

[28] Moskos, The American Enlisted Man, p. 72.

accepted standards in every area of social and private life upsets the parents who have "strong investments in at least some aspects of the world as it is."[29] Justice Douglas warns that "adults must awaken to the urgency of young people's unrest"- in other words, there must be a created adult unrest in America against the inequities and injustices in the present system.[30]

Robert Altmyer, in an article "Is the Army a Welfare State" from the 1970 September edition of the National Review, points out the dual relationship of the military man as he describes the West Point Student. He states that the West Point classes impart the idea that the nation's enemy "lives under a system that is based on collectivism." After they learn this, says Altmeyer, "the young officer spends several years in the most socialistic organization in America- The U. S. Army."[31] The teenager of the military family, does the same study in the public school, where he also is taught the equality of man, but then he returns to the confused society of the military, where full authority and responsibility for the welfare of the community rests on the installation commander. The installation commander is responsible for the efficient and economical operation of the community. He must see personally

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[29]Youth Unrest: A Symposium, The American Journal of Psychiatry, p. 1154.

[30]U. S. News and World Report (Washington D. C., 16 Feb. 71) p. 17.

[31]Robert Altmeyer, National Review, Vol. XXII, No. 11, (New York, 24 Sept. 1970) p. 300.

to the administration, services, and supply of all individuals, units, and activities assigned under his jurisdiction. The fact that is often overlooked and, therefore, not considered in the teenager's mind is that the installation commander is subject to direction by the Department of the Army, which is ultimately run by civilians.[32]

Many teenagers just do not understand the military social composite, even though they have lived in it for years. They are so involved in their own youth culture that they only have scorn for adult traditions and practices. To the teenager, personal relationships are keynoted by honesty, by telling it like it is, and by relating to another on the basis of knowing him unadorned. Traditional questions about the background, schooling, achievements, family, or other recommendations commonly sought about people are considered unimportant. It is considered dishonest to manipulate another person for one's own purposes or relate to him out of a sense of duty or from the standpoint of being in authority over him or subservient to him.[33]

> Coercive relations between people are wholly unacceptable. This philosophy overthrows notions of prestige, rank, social distance and prejudices based on color of skin, economic, religious, cultural or national heritages. The result is that members of the youth culture have no respect for persons who are older or for higher social or institutional status than themselves, and among them-

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[32] Army Regulation 210-1-. 30 Sept. Paragraph 1-5, "Installations Administrations", (Washington D. C., 4 Oct. 1969).

[33] "The Signs, Symbols, and Language of Youth", Chaplain Training Packet, (Washington, D. C. 1971) p. 4.

> selves there is little or no concern about the wealth or background of other young people. While loyalty is valued, the new generation is suspicious of obligations and contractual relations between people. Honesty replaces oaths, laws, promises, vows, or notions of duty or indebtedness as binding forces between people. In this concept, when the feeling is gone, people are no longer bound together.[34]

The teenager must pay the price for his heightened psychological activity. It may hurt him as well as his family as he rebels against ugliness and hypocrisy that is revealed in these formative teenage years. He can no longer look with full trust on his parents; they are part of the sham of today's society. Moral issues of honesty and dishonesty, or right and wrong assume a dominant position in the growing teenager. He no longer will obey the voice of authority without question.[35]

The authority of command within the military society takes on personal meaning as it affects the dependents in the family. The subordinant commander is responsible in performance and behaviour to his next higher in command. His performance and conduct is subject to close investigation when time comes for his efficiency report to be completed. This report covers every aspect of the person's life, both on the job and in the community. If one wishes to get ahead, to make rank, to attend

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[34] Ibid.

[35] Donald J. Holmes, The Adolescent in Psychotherapy, (Little, Brown, and Company, Boston, 1964) pp. 39-40.

schools, to be promoted, then he must have good efficiency reports.[36] This places added pressure on the members of his family, for they, too, in an indirect way, are rated. Since their conduct can, and sometimes does, reflect on their husband's or father's efficiency report. For example, should a teenager be a problem to the community to the extent that his father's commander has to talk to the father, then there is a good chance that such behavior will reflect on the next efficiency report. Also, an added pressure is the fact that misconduct of any member of the family can result, at the discretion of the installation commander, in the family being forced to move off the installation. Thus, authority is over all members of the family. Since rebellion against authority is so much a part of adolescence, and adolescent efforts are aimed at breaking the ties of dependence on parents, who try by admonition and forbidding attitudes to keep their children in tow find it is often the case that the adolescent is stimulated to disobey or ignore such authority. Just like the small child, who during the period of testing his own powers says "No!" to everything said to him, the adolescent denies the worth of adults and adult attitudes. By the time a youth has reached adolescence, he has learned many ways of saying "no" to parents and other adults who have authority over him. Some who seem to be beneath apparent compliance and docility may

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[36]Russel B. Reynolds, The Officer's Guide, (Stackpole Company, Harrisburg, Pennsylvania, 1966), p. 186.

break out into the most unbridled kind of behavior whenever the opportunity offers. Thus, the family faces a new crisis that needs ministering to.[37]

Charles A. Janeway, in a paper edited by Eli Ginzberg, states that the teenager in modern society finds his statue symbolized by the community where he (the teenager's father) sleeps. When the teenager within the military views with a critical eye the community in which he lives and his father works, he sees a very unpopular community and sees his father as being a vital part of that community, authority and all.[38] The adolescent within the military community sees himself as living in an unpopular society, especially when he must leave that community to be schooled in the civilian, sometimes, anti-military or military-prejudiced, community. It seems fair to assert that much of the anti-militarism of today began originally as opposition to the war in Vietnam. The country's intellectual and academic community has taken up the cause of playing down the role of the military, thus making the career soldier a non-productive social person. This anti-war movement has come to encompass a diverse constituency including various college students, some establishment spokesmen, black militants, emminent professionals, and suburban housewives.[39] One can read in news reports where Senator J. W. Fulbright of

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[37]Gallager, Herbert, Emotional Problems of Adolescents, p.35.

[38]Ginzberg, Values and Ideals of American Youth, p. 22.

[39]Moskos, The American Enlisted Man, p. 179

Arkansas is attacking the Presidents policy to bring the troops home. Senators Charles E. Goodell, Harold E. Hughes, and George McGovern also openly question the "Vietnamization as basically an effort to tranquilize the American people" while the same government wages a cruel and needless war by proxy.[40] As the opposition to the war has increased, so has the criticism of the ligitimacy of the military services, themselves, been impugned. Intellectuals and student radicals have turned upon the military on a number of fronts. Illustrative of this harassment is seen by the treatment of recruiters on campus and in efforts to remove the ROTC from the college curriculum. There is also some intense opposition to colleges and universities taking monies for military research. The total aspect of the military has come under critical scrutiny, and the military dependent, the teenager in particular, sees his father as part of this undesirable institution.[41] While the teenage dependent, himself, is seeking to find his identity, he finds himself living within a society that is also striving for identity. Along with the anti-war protests, draft resistance, and opposition to military spending are accounts of such problems within the uniformed services as discipline, race relations, and drug abuse, problems that are with the youth both at home and at school. Problems that are civilian and military are

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[40] U. S. News and World Report, p. 10.

[41] Moskos, The American Enlisted Man, p. 179.

magnified in the military society because of the close scrutiny by the public and the strong authority of the command. These same problems are also magnified within the military family because of the military image that is undergoing social pressure.[42]

The military society is a very difficult one for military parents to raise teenagers, for they are at the very age of inquiry and rebellion. It was relatively easy for the military parent in the pre-World War II days to have family pride in serving their country as a member of the military society. There was less controversy about the necessity of America's participation, for its own protection and preservation of world freedom were at stake. However, the parental task has become very difficult, if not impossible, when attitudes are contradictory, and there is a lack of consensus.[43] Thus, the military adolescent dependent, who by nature alone is rebellious who with his peers strongly oppose all forms of authority, and who needs peer approval, finds himself within a family where his father works for the unpopular institution, expresses and exercises strong authority, and seemingly adheres to the military dogma. This teenager, daily, moves in and out of the civilian society and military society, trying his best to adjust to the pressure of what appers to be a confused and conflicting life.

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[42]Gard, Foreign Affairs, An American Quarterly Review, p. 698.

[43]Youth Unrest, The American Journal of Psychiatry, p. 1149.

CHAPTER V

THE EFFECT OF THE FAMILY RELOCATION ON ADOLESCENTS IN THE MILITARY

A continued problem area for families in the military society is that of relocating the family whenever the father is on an unaccompanied tour or when the whole family has to move to a new duty assignment. This can bring anxiety to all its members as they face a new situation. Reuben Hill suggests that the high mobility of families can result in feelings of aloneness as they move into a new communities or join a new society in a different part of the world or the country. [44] Making new social changes can lead to making new cultural values; however, if change is rapid with no real chance to become a part of the new community, the change can lead to confusion of values and uncertainty on the part of parents as well as the teenager.[45] In the military family, moves are frequent, and separation from the father is often the case. Even in peacetime the military family's separation is estimated to about fifteen to twenty percent of the time.[46] Taking

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[44]Howard J. Parad, "Stort-term Therapy with Adolescents", Crisis Intervention; Selected Reading, (Family Service Association of America, New York, 1970) p. 40

[45]Youth Unrest, The American Journal of Psychiatry, p. 1149

[46]Moskos, The American Enlisted Man, p. 69.

into account that not all adolescents transplant easily, that being wrenched from their old friends and schools by such family moves to a new town may cause many to go through a long period of readjustment which may be reflected in their poor performance in the new school and in the new community.[47] When such adjustments to new moves are connected with the separation of the father to an overseas assignment, the pressure toward crisis is even greater. The mother may show signs of fear as she takes over the duties of head of the family. Her fear may be involved in worry over extramarital philandering on the part of her husband, of fostering a matriarchal authority in the household, or even the lack of necessary emotional support and protection. However, one needs to remember that prolonged separation has its most adverse effect on families where there are already other indications of instability.[48]

Vance Packard, author of "A Nation Of Strangers", speaks to the problem of families on the move and the psychological readjustment that ensues. He suggest that when a family moves and relocates that their parting from the community can cause reactions that are manifest in expressions of grief. These reactions can be seen in the feelings of painful loss, the continued longing, frequent symptoms of psychological or social or somatic distress. He further points out that the people

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[47]Gallager, The Adolescent, p. 146.

[48]Moskos, The American Enlisted Man. p. 70.

best able to handle the transition are those who are relatively well educated, or have a relatively high occupational status.[49] If the family sees the separation or the move as part of the advancement of the father's career, the separation or move is less dramatic. Many officers feel that an assignment to Viet Nam will further their careers, thus the wife, realizing this, may better cope with the problems that will face her and the family in his absence.[50] Yale psychologist Kenneth Keniston points out that in a society that is mobile, the youth may develope a sense of alienation.[51] The family in a state of flux is more prone to serious illness. Repeated changes can put a strain on the body's adaptive capacity, this strain will effect all members of the family and particularly the adolescent who must lose his friends and establish a new set of peers in new environment, in order that he may gain acceptance. Thus, the military community offers some particular problem areas for the family adjustment: the community government with its dual role, sending its dependents into schools, mixing rank, and bringing them back to a strong authoritarian home and community segregated by officer and non-commission officers cultures.

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[49]Vance Packard, "Family Life Vs. The Company Move", Ladies' Home Journal (Downe Communication, Inc., 1972) p. 74.

[50]Huston MacIntosh, "Separation Problems in Military Wives", The American Journal of Psychiatry, Vol. CXXV. No. 1, July, (American Journal of Psychiatric Association, Washington, D. C., 1968) p. 262.

[51]Packard, Ladies Home Journal, p. 149.

The communities around the military society echo the national anti-military sentiment, and the family faces the anxiety of its next move. These areas of potential problems must be kept in mind in dealing with the adolescent, his family and their needs.

CHAPTER VI

THE ROLL OF THE MILITARY CHAPLAIN MINISTERING TO THE DEPENDENT ADOLESCENT AND HIS FAMILY

In ministering to the military family and their dependents, the chaplain is in a strategic position on the front lines of mental health, in both the preventive and therapeutic aspects. The religious community within the social community has, for years, contributed significantly to the growth of persons and the healing of their inner wounds. It is known from a "recent study that nearly as many troubled people seek counseling from clergymen as from all other helping professions combined."[52]

The problems found in the nature of a military community or society such as the authoritian aspects, educational, social, and rank segregation. Combined with the pressure of living in a day and age when the military is met with a poor reception outside its gates, and then the added difficulty to the family of the potential separation and frequent moves will in most cases force problems to surface and may come to the attention of the Chaplain.

The chaplain will be confronted with many people who are suffering from deep inner conflicts over which they have little

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[52]Howard J. Clinebell, Jr., Mental Health Through Christian Community, (Abingdon Press, New York, 1965), p. 14.

or no control. A high school student in a high school adjectent to a military Post, was asked by a Chaplain: "How do you like being a teenager with your father being in the military?" The youth answered, "It's a drag, man, like, I don't say 'Yes Dad' or'No Dad, it's more like 'Yes First Sergent, or 'No First Sergent!". In a matter of only a week, the Chaplain had counseled with three adolescents whose parents lived on the military post, all of these wanted to find a foster home. They did not like living on post, and did not like being connected with the military. In that same week, three other youths from post ran away from home, when the Chaplain talked to them their biggest complaint was in relationship to the discipline by the parents. When asked, "what discipline?" they responded, "restriction, they're military all the way!" One said that he believed his father was disappointed because he could not give him an article 15.[53]

It is obvious that the military chaplain will need some training in developing psychotherapeutic skill in seeking to heal and minister to the disturbed. Such people may not be "insane" in the sense that people suffer from gross delusions of grandeur and persecution and stand in need of institutionalization and protective care. They may not even be candidates for the psychistrist. These troubled people, who make up troubled families, are merely seeking what Christians may call

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[53]Donald E. Fowler, Personal Interviews as High School counselor in connection with Seminary Graduate work at Seaside High School, Seaside, California, Oct. 1971.

the "aboundant life." It is then the task of the chaplain to help them find themselves and thus aid in helping the family become a useful unit that will be productive for all its members.[54]

The need for the pastoral care of military families must be seen in the relationship of making a person within the family a total person. Christians throughout the ages were interested in the "wholeness of persons." It should be recognized by the military community and its chaplains that anything that hurts the single child of God is of immediate concern to the Command. If for only the sake of spiritual integrity, the chaplain must take an interest in the problems of mental illness. Such interest will help in keeping the religious community within the social community from being a "polite, middle-class club--comfortable and irrelevant to human agony."[55]

The military chaplain lives within the problems of a rank segregated society. It becomes his responsibility not to let such social division hinder his ministry in any manner. His ministry should be such that military families will recognize that God is indeed the God of all the people; rank in the military sense has no privileges in the Kingdom of God.[56]

The Chaplain who wants to work with adolescent dependent

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[54]Wayne E. Oates, The Christian Pastor, (Westminster Press, Philadelphia, 1951) p. 112.

[55]Clinebell, Mental Health Through Christian Community, p.23

[56]Oates, The Christian Pastor, p. 46.

could possibly break the rank and other barriers by getting involved as a crisis intervention chaplain, or better still a crisis prevention chaplain. Working through the Post Chaplain's office and with command support such a chaplain might volunteer his services in the following areas:

(1) Public and Private schools where the military youths attend. He could act as liaison between the school and the military post. Acting as an on call chaplain he could assist the school counselors with children who were military dependents.

(2) The Chaplain could work with local Churches and Pastors who had military personnel attending their services. Here again he could be a resource person to the local pastor.

(3) The Chaplain could make contact with local youth clubs, where military youths might attend.

(4) He could be of assistance to the Post probation officer and the community probation departments.

(5) The Chaplain could work with the Post Youth Center, the PTA, and the Mental Hygiene-out patient clinic.

These are but a few places where a Chaplain could lend his services and help to minister to all of the people on post in a time of family crisis.

The military family, especially the dependent adolescent, is sometimes caught up in the problems of authoritarianism. If he seeks out the chaplain for guidance and help, he will only be further confused if the voice of authority is sounded once more. That is not to say that the Chaplain should speak with

such vague words that the counselee goes away with the impression that nothing was said, and therefore, nothing can be done. Clinebell suggests that some psychotherapists charge that religion often fosters emotional immaturity, childish dependence, and a lack of inner freedom. This can happen if the dogmatic approach to theology is used without regard to true authority. That dogmatic approach is based on irrational authority and, indeed, will breed immature (authority-centered) consciences in their adherents. Such a conscience in negative in orientation and often is saturated by neurotic guilt or fear of punishment and abandonment. A Chaplain who counsels military families and their dependent youths, needs rational authority, the authority of competence.[57]

The family that is separated because of the husband-father's work is often faced with problems. The mother has to assume the leadership role, and the teenager has only one parent from whom to seek guidance within the family itself. It is obvious that various problems will arise in such situations. The wife may become anxious over financial matters, and illness may become a major worry. One of the biggest problems comes in family communication. Even when the family all live under one roof, communication sometimes is lacking. Thus, when the father is separated from the family, this problem can be an even greater factor in family relationships, In such cases, when the opportunity arises the preceptive Chaplain should

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[57]Clinebell, Mental Health Through Christian Community, pp.33-34.

strive to develop a relationship that can be used by family members to help overcome the communication gap. He can be a useful sounding board, and perhaps, in some instances, for the teenager, a father figure for sound advice. This, of course should be done with care and understanding with other members of the family.[58]

The chaplain is unique among the counseling professions in this training. Unlike most other types of military counselors, he is trained in philosophy, theology, comparative religions, and psychology and religious experience. The chaplain is also unique among counselors in his goal of spiritual growth. His goal is clearly that of helping the person develop a more mature relationship with God as essential for his personality wholeness. The chaplain can deal with theological reality of love, guilt, grace, sin, alienation, (from God, oneself, and others). He should help them to face inner conflicts, and reality of death. "The ultimate goal of such counseling is spiritual rebirth through loving reconciliation with oneself, others, and God."[59]

The chaplain is also unique among other counselors in his professional role. He is a religious authority figure. He can move in and out of command with freedom and ease and has access to various channels of communications that will be helpful to his counselees. As a cahplain he has, besides the social

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58Oates, The Christian Pastor, pp. 45-47.

59"Pastoral Counseling as Self-Encounter", Student Handout, 2212-7, August 1966, USACHS, Basic Course. p.2.

agencies for referral, "the religious instruments of prayer, scripture, and devotional literature that he can call on to assist those he is counseling".[60]

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[60]Clinebell, Mental Health Through Christian Community, pp. 213-217.

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